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PERIODICAL LITERATURE

CONDUCTED BY DR ALEXANDER F. CHAMBERLAIN

[NOTE.—Authors, especially those whose articles appear in journals and other serials not entirely devoted to anthropology, will greatly aid this department of the *American Anthropologist* by sending direct to Dr A. F. Chamberlain, Clark University, Worcester, Massachusetts, U. S. A., reprints or copies of such studies as they may desire to have noticed in these pages. — EDITOR.]

GENERAL

von Andrian (F.) Virchow als Anthropologe. (Mitt. d. Anthr. Ges. in Wien, 1903, xxxiii, 336–343.) Résumés Virchow's varied anthropological activities and investigations.

— Die xxxiv. allgemeine Versammlung der deutschen Anthropologischen Gesellschaft zu Worms vom 10–13. August. (Stzgb. d. Anthr. Ges. in Wien, 1903, 110–113.) Résumés very briefly proceedings and chief papers.

Anthony (M.) Rapport sur le concours du Prix Goddard. (Bull. Soc. d'Anthr. de Paris, 1903, v^e s., iv, 613–615.) Prize awarded to Dr Huguet for his MS. *La valeur physique générale et l'aptitude au service militaire des indigènes sahariens*, with very honorable mention of Niceforo for his anthropological study of Lausanne school-children.

Edson (E. R.) Swedenborg's vortex-rings and some of their applications in the realm of natural science, with especial reference to the subject of thought. (N. W. Med., Seattle, 1904, ii, repr., pp. 1–22, 10 figs.) The author of this curious article believes that "animals are usually possessed of more clairvoyant power than are human beings," that "intellectual light emanates from the sun," etc.

Giuffrida-Ruggeri (V.) Una spiegazione del gergo dei criminali al lume dell'etnografia comparata. (Arch. di Psich., ecc., Torino, 1904, xxv, estr., pp. 1–10.) Author cites existence of secret-language at harvest-time (Alfuros of Celebes), of elephant-hunters (Laos), camphor-seekers (Borneo), tin-miners (Malacca), fishermen (Shetland), etc.,

to show that normal individuals, savage and civilized, make use of secret languages, as a defense against spirits (or a means of communication with them), or against society. In like manner criminals. Their jargons have the same defensive, mystic origins.

— Il profilo della pianta del piede nei degeneratie nelle razze inferiori. (Ibid., estr., pp. 1–9.) Compares the form of the soles of 23 feet of Italian degenerates studied by the author with those of 40 Wakissi and 47 Wanyamwanga published by Fülleborn in his *Anthropologie der Nord Nyassa-Länder* (Berlin, 1902). Dr Giuffrida-Ruggeri believes that the influence of boots and shoes in modifying the form of the foot has been overestimated. The common form of the European foot is not an artificial result but a spontaneous product of evolution, belonging to the higher races.

Féré (M.) Rapport sur le concours du Prix Fauvelle. (Bull. Soc. d'Anthr. de Paris, 1903, v^e s., iv, 615–616.) Prize awarded to Dr E. Rabaud for his *Contribution à l'étude des lésions, spinales postérieures dans la paralysie générale* (Paris, 1898) and other studies on embryology and teratology.

Götze (A.) Ueber einen Böschungsmesser. (Z. f. Ethn., Berlin, 1904, xxxvi, 115–117, 1 fig.) Describes a new instrument (compass with plumb-line and graduated scale) for use in archeological work.

Kraemer (H.) Die Abstammung des Bernhardiner. (Globus, Brnschw., 1904, LXXXV, 104–108, 119–122, 171–174, 184–186, 13 figs.) Discusses in detail, historical, archeological, osteologi-

cal, and philological evidence as to the origin of the St Bernard dog and related types. Dr Kraemer considers that the mastiff was a race introduced by the Roman settlers and from it in the St Bernard region, by reason of Alpine environment, a "regeneration to the old and original type" took place and the St Bernard was evolved. The ancestor of the St Bernard is the Tibetan dog which spread *via* Asia Minor, and the dog of Vindonissa is a sort of link between the Tibetan and the old Molossus types. The Roman type from which the St Bernard sprang may be that of Vindonissa.

Lang (A.) The origins of marriage prohibitions. (Man, Lond., 1903, 179-182.) Reply to critique of author's *Social Origins* at pp. 121-124 of the same journal. Lang maintains that totemism arose when the name was still taken from the mother.

Lasch (R.) Die Landwirtschaft der Naturvölker. (Z. f. Socialw., Berlin, 1904, VII, 25-47, 97-115, 190-197, 248-264.) This valuable and well-documented monograph on primitive agriculture, etc., treats of primitive methods of clearing the ground and making it productive, loosening and working the soil, improvement of soil (manuring, artificial irrigation, rotation and fallow, sowing and planting, protection of seed from weeds, injurious animals, etc., harvest and subsequent proceedings, division of land among primitive agriculturists, methods of work and division of labor, size of crops, their value, disposal, etc. Dr Lasch finds it difficult to say what is the cardinal difference between primitive agriculture and ours. The working of the soil is as intensive with the one as with the other. The stability of place is overestimated for the modern peasantry and underestimated for primitive people. Frequent change does not interfere with high development of methods of work. Higher culture has the combination of agriculture and cattle-breeding, the plow, etc.

Lewis (A. L.) Some notes on orientation. (Man, Lond., 1903, 88-91.) General discussion. Propitiousness of cardinal points and the reverse held to be the result of ceremonial turnings and facing, also right and left.

— "The nine stones." (Ibid., 116-117.) Argues that "the nine stones," in rude stone monuments, means "the stones of the nine ceremonies, or nine gods, or it may be of both, or in other words, the holystones."

McKenzie (K.) An Italian fable, its sources and its history. (Mod. Philol., Chicago, 1904, I, repr., pp. 1-28.) A thorough-going comparative study of "The Lion and the Man," from a MS. of the fifteenth century, the original of which, the author thinks, was composed in India some time before the eleventh century. Some "Uncle Remus" incidents appear to belong to the cycle of this fable, which is very widespread, and has undergone many variations.

Myers (C. S.) Note on a method of radial craniometry. (Man, Lond., 1903, 12-13, 1 fig.) Describes apparatus and the preparation of polyhedral figures from skull measurements.

Myres (J. L.) Rudolf Virchow. (Ibid., 1-4, 1 pl.) Appreciative sketch with portrait.

— John Wesley Powell. (Ibid., 23-25, 1 fig.) Brief account of life and scientific labors.

von Negelein (J.) Die Stellung des Pferdes in der Kulturgeschichte. (Globus, Brnischwg., 1903, LXXXIV, 345-349.) Contains data additional to those in the author's recent work *Das Pferd im arischen Altertum*. Treats of domestication, use in war, life and qualities under domestication, horse in religion, mythology and folklore, the "white horse" and "black horse," spirit horse, etc. In Prussia in the time of the Orders horses were still beasts of the chase and in use as food. Very ancient is the use of the male horse for battle and riding only, the mare for breeding purposes alone.

Niewenhius (A. W.) Kunstperlen und ihre kulturelle Bedeutung. (Int. A. f. Ethnogr., Leiden, 1903, xvi, 136-154, 1 pl.) Interesting historical-ethnographical account of artificial beads and the culture-significance, based on material in the museums of Leiden, particularly from certain tribes of Borneo, the Bahau, Kenya, etc. The glass, faience, and porcelain beads of Borneo come from Singapore (thither from Gablonz in Bo-

hemia, Birmingham, Murano near Venice, — some perhaps also from China). Among these people beads enter into every social and religious ceremony; they are also offered to the spirits and protective genii. Ancient Egypt (Flinders Petrie's find dates from 2800 B. C.) seems to have been the center of the early glass industry, upon which later developed the Phœnician. Stone beads were known to the ancient Egyptians as to the modern Borneans. The spread of beads through the ancient world is attributed to the Phœnicians and they were known to the Swiss lake-dwellers. The beads of culture-races exhibit a remarkable coincidence in form, color, marking, etc. Of the chevron pattern of bead 500 varieties are known in Venice.

Rathgen (F.) und Bowmann (R.) Tränkung von Gipsabgüssen zur Konservierung. (Z. f. Ethn., Berlin, 1904, xxxvi, 163-165.) Notes advantage of baths for plaster casts which do not give watery solutions.

Sanielevici (H.) Le travail de la mastication est la cause de la brachycéphalie. (Bull. Soc. des Sciences de Bucarest, 1903, xii, 390-395.) In briefer form this article was noticed in *American Anthropologist*, 1904, N. S., vi, 346.

Schliz (A.) Der Bau vorgeschichtlicher Wohnanlagen. (Mitt. d. Anthr. Ges. in Wien, 1903, xxxiii, 301-320, 14 figs.) Treats of form and variations of human dwellings during the diverse prehistoric periods — choice of site, form and grouping of individual residences, build of individual houses, etc. No dwellings have been found in the old stone or cave-epoch. In the later stone age appear the plain and river villages, and the contracted fortified mountain settlements. The former is represented at Grossgartach (details are given). No regular evolution from the earliest to the latest period is apparent; each period has suited its dwellings to its needs and the tools it possessed. Artistic taste appears in all epochs.

Schmidt (P. W.) W. Wundt's Völkerpsychologie." (Ibid., 361-389.) Critical review of the first volume (on language) of Wundt's *Völkerpsychologie* (Leipzig, 1900).

Sergi (G.) Le illusioni dei sociologi. (Riv. Ital. di Soc., Roma, 1903, vii,

estr., pp. 1-19.) Criticises the view of certain sociologists that human society is "a phenomenon opposed to nature." Such ideas are illusions sprung from the brains of these theorists. Seeks to show that independence from nature in social phenomena, opposition between them and biological phenomena, does not and cannot exist. Individual interest is not opposed to social, for coöperation is a better evolutionary means for survival of self. Justice is not an anti-biological phenomenon. The survival of the weak through justice among men may be compared to mimicry — survival among insects, etc. The human will is not outside the bonds of nature. The rôle of consciousness of voluntary acts and their scope is not large.

Welcker (H.) Die Zugehörigkeit eines Unterkiefers zu einem bestimmten Schädel, nebst Untersuchungen über sehr auffällige, durch Auftrocknung und Wiederanfeuchtung bedingte Grössen- und Form-veränderungen des Knochens. (A. f. Anthropol., Brnschw., 1902, xxvii, 37-106, 37 figs.) Detailed discussion of the relation of lower jaw to skull, with account of experiments on striking changes in size and form of the bone induced by drying and re-moistening.

Wright (W.) A method to facilitate the recognition of Sergi's skull types. (Man, Lond., 1903, 114-116, 4 figs.) Describes "construction of a simple geometric figure on a photograph of the skull," — to aid the eye and avoid the vagaries of the personal equation.

Zuckermandl (E.) Zur vergleichenden Anatomie der Gehirnwindungen. Zur Morphologie der Insel. (Stzgb. d. Anthr. Ges. in Wien., 1903, 87-88.) Author concludes that the ground-form of the *insula* is to be looked for in arch-forms of this part of the brain in the bear and other carnivora.

EUROPE

Abercromby (J.) Excavations at Meikle, Perthshire, in May, 1903. (Man, Lond., 1903, 119-120.) Describes excavation of two prehistoric sites and objects found. Whether the interments and earthworks are contemporary is uncertain.

Andree (R.) Ueber einen Feuersteinknollen vom Wohlenberge. (Z. f. Ethn.,

- Berlin, 1904, XXXVI, 107-108.) Describes a flint core, used perhaps as a hand-stone.
- Annandale** (N.) Notes on the folklore of the Vestmanneyjar. (Man, Lond., 1903, 137-139.) Brief notes on sea-goblins, bird-lore (raven, puffin), the skerry priest cairn, the stone boat, rock-spirits, etc.
- Bericht** über die im Jahre 1902 in Österreich durchgeführten Arbeiten. (Stzgb. d. Anthr. Ges. in Wien, 1903, XXXIII, 59-84, 10 figs.) Résumés archeological discoveries in the various parts of Austria during 1902.
- Brandstetter** (R.) Die altschweizerische Dramatik als Quelle für volkswundliche Forschungen. (Schw. A. f. Volksk., Zürich, 1904, VIII, 24-36.) Points out the folklore material to be gleaned from the old Swiss drama: Echoes of old legends and myths, legal customs, plays and amusements, folk food and drinks, figures of speech, oaths, euphemisms, forms of greeting, loan-words, dialect, gestures, etc. The old Swiss drama is a national, indigenous product.
- Brunšmid** (J.) Hrvatske sredovječne starine. (Vjes. hrvats. Arheol. Drust., Zagreb, 1903-4, N. S. VII, 30-97, 51 figs.) Describes Croatian medieval remains, coins, ornaments, rings, bracelets, beads, necklaces, bells, etc.
- Bunker** (J. R.) Die Hafneröfen in Stob. (Mitt. d. Anthr. Ges. in Wien, 1903, XXXIII, 329-335, 10 figs.) Detailed account of the pottery-kilns of the village of Stob near Oben Pullendorf in the Alpine region of Ödenburg.
- Casement** (R.) Remarkable wells in the country of Antrim in the year 1683, as described by Richard Dobbs, Esq., of Castle Dobbs. (Man, Lond., 1903, 76-77.) Gives extracts from a MS. intended to form part of an English atlas, part of which only was published.
- Cazalis de Fondonce** (M.) Les cromlechs de la Can de Ceyrac, Gard. (Soc. Préh. de France, 1904, extr., pp. 1-11, 2 figs.) Detailed description of the two large cromlechs of Can de Ceyrac, compared with other similar monuments.
- Celestin** (V.) Grčki i ninski kolonijalni novci nađeni u Osijeku. (Vjes. hrvats. Arheol. Drust., Zagreb, 1903-4, N. S. VII, 15-29.) Lists and describes numerous Greek and Roman colonial coins found at Essek.
- Čermak** (K.) Neolithische Stationen in der Umgebung von Čáslau und ihrer Alter. (Stzgb. d. Anthr. Ges. in Wien, 1903, 102-104, 1 fig.) Brief notes on neolithic stations at Drobovitz and somewhat later ones on the Hluboký brook near Čáslau.
- Clinch** (G.) On some ancient subterranean chambers discovered at Waddon, near Croyden, Surrey. (Man, Lond., 1903, 20-23, 1 fig.) Describes a very important find. The Waddon chambers resemble in some respects those of Palmella in Portugal (late neolithic) and those of La Tourelle in Brittany. They were probably sepulchral, though no human remains have been discovered. The Waddon chambers copy the ordinary surface hut of neolithic times.
- Cunningham** (D. J.) Cornelius Magrath, the Irish giant. (Ibid., 49-50, 1 pl.) Brief sketch of life, description of skeleton of famous giant (d. 1760.). The skeleton "exhibits in a marked degree all the conditions of an advanced phase of acromegaly."
- Daucourt** (A.) Les sobriquets des villes et villages du Jura bernois. (Schw. A. F. Volksk., Zürich, 1904, VIII, 49-52.) Gives the *blason populaire* (nicknames) for 120 towns and villages of the Bernese Jura. This article ought to interest Andrew Lang in connection with his totem theory.
- Elworthy** (F. T.) On perforated stone amulets. (Man, Lond., 1903, 17-20, 1 pl.) Describes and discusses amulets from various parts of England. Naturally-holed stones have particular virtues. One of their names is "holy (for holed) vlints."
- Evans** (E. J.) Pre-Phenician writing in Crete, and its bearings on the history of the alphabet. (Ibid., 50-55.) Treats of primitive picture-writing and Cretan pictographic script, the linear script of Minōan Knossos. Cretan scripts and "signaries," and the Phenician alphabet. Author identifies the Philistines with "a highly-civilized Ægean race, far advanced in that art of writing." From them ca. 1400 B. C. the Phenicians may have derived their alphabet.

Folmer (H. C.) De volkomen overeenstemming in anthropologisch type tuschen de vroegste bewoners langs de Noordzee-kusten met de andere Germaans stammen iut her Merovingische tijvak. (Hand. v. d. Nederl. Anthropol. Ver., Den Haag, 1904, 1, 26-32.) Argues upon craniological evidence for the complete identity of the earliest inhabitants of the North Sea coast with the *Reihengräber* type of central Germany, the dolichocephalic Merovingians, etc.

Fuchs (K.) Rosengärtchen; das Kronstädter Junifest. (Stzgb. d. Anthropol. Ges. in Wien, 1903, 104-106.) Brief account of a folk-festival at Kronstadt in Transylvania. A horseman's festival, dendrophors (youths on horseback with fir-taps), *busogán*-throwing (a sort of club). The festival seems to be the rudiment of a once greater event.

— Ueber Rolande. (Ibid., 106.) Brief note on the "town Roland" — the Roland with naked sword in hand before the door of the town house indicated the exercises there of the *jus gladii*, a right given certain towns by the Hungarian monarchs.

von Gabnay (F.) Ungarische Kinderspiele. (Globus, Brnschw., 1904, LXXXV, 42-45, 60-63, 5 figs.) Treats of tops, *pintaga*, catapults, whips, ball-shoving, toy-wagons, wind-wheels, and like toys, cross-bows, squirts, whistles, boats, fiddles, bows, hammers, sleds, mortars, cradles, furniture, dishes, implements and utensils, dolls, etc. Also children's games, ball-games. In the Ung valley girls make no dolls. Truancy is frequent here because several school-children have only one jacket in common. At Tschornoholowa hardly any children's toys are to be found. Toys and games differ noticeably with environment.

Gaidoz (H.) De l'influence de l'Académie Celtique sur les études de folk-lore. (Rec. de Mém. Soc. d. Antiq. de France, 1904, 135-143.) According to M. Gaidoz the linguistic labors of the Celtic Academy, which held its first session in 1804 and made its exit in 1827, causes a smile today, its archeology is more than archaic, but it will be remembered for its activities in relation to the collection of folklore (the work of its secretary, Johanneau, etc.). Its influence upon Jacob Grimm in particular was considerable. In France the study of folklore

practically died with the Celtic Academy, to be resurrected more than fifty years later.

Gebhardt (A.) Ueber eine neugefundene Höhle auf Island. (Globus, Brnschw., 1903, LXXXIV, 389.) Brief account of a new cave (occupied in the Middle Ages by robbers or exiles) discovered in the Thingvallasveit in the summer of 1903.

Götze (A.) Monolithgräber. (Z. f. Ethn., Berlin, 1904, XXXVI, 111-115, 5 figs.) Brief description of three neolithic graves with boulders lying upon the skeletons. This was perhaps due to belief in vampirism. For graves of this sort the author proposed the name *Monolithgräber*.

Gray (H. St G.) Relief model of Arbor Low stone circle, Derbyshire. (Man, Lond., 1903, 145-146, 1 pl., 2 figs.) Brief account of construction of mahogany model made in 1902.

Gray (Rev. J.) Some Scottish string figures. (Ibid., 117-118, 4 figs.) Describes the bunch of candles, the chair, the pair of trousers, the crown, the leashing of Lochiel's dog (or tying dog's feet).

Hingston (Margaret A.) "The candles" string figure in Somerset. (Ibid., 147.) Brief description of the string-figure to the story of the man who stole candles, as current some forty years ago.

Hoffler (F.) Antikne bronsane posude iz Hrvatske i Slavonije u narodnom muzeju u Zagrebu. (Vjes. hrvats. Arheol. Drust., Zagreb, 1903-4, N. s., VII, 98-133, 13 figs.) Describes ancient bronze vessels, casseroles, Roman cyathi, amphoræ, etc., in the Zagreb Museum.

Klaatsch (H.) Fossile Knochen aus der Heinrichshöhle bei Sundwig. (Z. f. Ethn., Berlin, 1904, XXXVI, 117-119.) Describes bones of cave-bear, etc., from the Heinrich cave near Hönnetal, — no human remains have yet been discovered here.

Klaič (Vj.) "Castrum antiquum paganorum" kod Kasine u gori Zagrebackoj. (Vjes. hrvats. Arheol. Drust., 1903-4, N. s., VII, 10-14.) Treats of the ancient "heathen castle" near Kašina in the Zagreb mountains, mentioned by the medieval chroniclers, etc.

— "Indagines" i "portae" u Hrvatskoj i Slavoniji. (Ibid., 1-9.) Treats briefly of the *indagines*, hedged moats, with their *portae* (gates cut through), a species of fortification common on the borders of Croatia and Slavonia under the Arpad régime.

Kofler (Hr) Ein eigentümliches Hügelgrab aus der Bronzezeit. (Z. f. Ethn., Berlin, 1904, XXXVI, 108-112, 1 fig.) Detailed description of a mound grave in the park of Castle Kranichstein, with a double circle of wooden piles. Possibly a "house-like" burial-place.

Kulka (Dr) Ueberblick über die Vorgeschichte Öster.-Schlesiens. (Stzgb. d. Anthr. Ges. in Wien, 1903, 90-95.) Résumés data concerning prehistory of Austrian Silesia. Man was present here apparently not before the latter part of the neolithic culture-period. The chief "station" is Kreuzendorf.

Künstlichen (Die) Höhlen Mitteleuropas, ein ungelöstes Rätsel. (Globus, Brnshwg., 1903, LXXXIV, 349-352, 7 figs.) Résumés Karner's *Künstliche Höhlen aus alter Zeit* (Wien, 1903). Numerous theories as to the origin and use of these artificial holes (the peasantry use them for storage purpose) in the *löss* regions of Austria, Moravia, and adjoining Bavaria, have been put forth. Karner looks upon them as "cult-places" of a prehistoric people. They may have been rather temporary dwellings or refuges.

Lejeune (C.) La religion à l'âge du renne. (Bull. Soc. d'Anthr. de Paris, 1903, 7^e s., IV, 628-632.) Discusses a recent article by Reinach. Author concludes that the men of Chelles and Mou-tier were not devoid of religion.

Lewis (A. L.) Stone circles in Derbyshire. (Man, Lond., 1903, 133-126, 2 figs.) Describes Arborlow, the "Wet Withins," and the "Nine Ladies" on Stanton Moor. These do not seem to have been primarily sepulchral.

Lüdtkke (W.) Brettchenweberei in Karthago. (Z. f. Ethn., Berlin, 1904, XXXVI, 106-107, 2 figs.) Compares perforated bone plates found at Carthage by Delattre with Swedish weaving boards and suggests like use.

Lustig (Die) Trichtergruben (Mardellen) vom Zobtenberge in Schlesien. (Globus, Brnshwg., 1904, LXXXV, 85-89,

4 figs.) Résumés briefly data concerning *mardelles* (the corresponding term in English seems to be *pen-pits*) and describes particularly those of the Zobtenberg and their contents—stone-plates, unfinished mortar-stones, pots, sherds, etc. These pits (of which 5000 are said to exist in the Lorraine forests alone) are probably the work-places of handmill-stone makers belonging to the late Slavonic epoch or early middle ages.

M. (E.) Sprichwörter der Oberlausitzer Wenden. (Ibid., 1903, LXXXIV, 353-357.) Gives 557 proverbs of the Wends of Upper Lausatia, concerning man in his social relations (1-246), human properties and qualities in relation to animate and inanimate nature. (1-311.)

Mehlis (C.) Neolithische und spätzeitliche Silex- und Kieselware. (Ibid., 361-362, 8 figs.) Brief account of neolithic flint and later quartz implements found together in the Hassloch wood, near Neustadt. Evidently a La Tène population was still using stone implements for certain purposes.

Meier (S.) Wettersegen (Schw. A. f. Volksk., Zürich, 1904, VII, 47-49.) Gives text of a weather-charm in family use in the Frei- und Kelleramt.

Meyer (Hr) Der Bürgereid der alten Chersoneser. (Globus, Brnshwg., 1904, LXXXV, 32-34.) Gives, after Latyschew, the (German) text of the Greek inscription found in 1890-1891 at old Cherson in the Crimea, containing the citizens' oath dating from perhaps the first half of the third (or end of fourth) century, B. C. Among the evils invoked in case of breaking the oath is that "the women bear no beautiful children."

Morgenländische Götterdarstellungen in Europa. (Ibid., 45-46.) Résumés a lecture by Dr Blinksberg. The bronze hands found in various places in central Europe are thought to represent the Phrygian Zeus Sabazios.

Olshausen (O.) und Rathgen (F.) Untersuchungen über baltischen Bernstein (Succinit) und andere fossile bernsteinähnliche Harze. (Z. f. Ethn., Berlin, 1904, XXXVI, 153-163.) Résumés results of investigations of Helm and Aweng, Klebs, Conwentz, etc., and gives results of numerous experiments as to the melting-point of many varieties of amber and amber-like resins.

Prætorius (C.) Note on an old Welsh gorse-cutter. (Man, Lond., 1903, 186, 1 fig.) Describes a *cyrw eithin*, or "knocker of gorse," in use in Anglesey some fifty years ago.

Reid (E.) Note on the paleolithic gravel of Savernake Forest, Wiltshire. (Ibid., 55-57.) The Knowle gravel is contemporaneous with the Southampton water, Bournemouth and Avon Valley deposits. Occurrence of water holes determined the sites of camping grounds in the bare and dry chalk downs.

Rutot (A.) Les découvertes de Krapina, Croatie. Les trouvailles paléolithiques de Krems. Découvertes de poignards Chelléens à Mesvin, près de Mons. Découverte de crânes paléolithiques en Angleterre. (Bull. Soc. d'Anthr. de Bruxelles, 1903-4, xxii, extr., pp. 1-8.) Résumé et critique of article of Dr K. Gorjanovič-Kramberger (See *American Anthropologist*, 1902, N. S., iv, 160). Rutot considers Krapina to belong to the Montaigne type (upper Quaternary). The "station" of Krems he considers intermediate between the Eburian and the Magdalenian. Rutot thinks that a hiatus comprising all the lower and middle Quaternary lies between the *Pithecanthropus* of Java and the Neanderthal-Spy-Krapina type. Some of the ancient skulls recently discovered in England may help to bridge this gulf.

— Le premier instrument paléolithique rencontré in situ aux environs de Bruxelles. Nouvelles observations dans la plaine maritime Belge. Trouvailles dans la tourbe de l'époque moderne, à Bruxelles. (Ibid., extr., pp. 1-8.) Describes the finding of a fragment of a hatchet of the Achulean type at Etterbeek. The nearest previous find of Achulean implements was at Soignies, 36 kilom. farther off. While at Ostend M. Rutot examined the medieval relics uncovered by the sea on the Belgian coast and now in the Royal Museum of the Decorative Arts. Notes the find of human sacrum and three flints in the peat of the rue des Chartreux, Brussels. The peat of the maritime plain and of the valley-bottoms contains remains of the neolithic, bronze, iron, and Belgic-Roman periods.

— Communication préliminaire relative à la pointe moustérienne et à la taille du silex. Sur un peson néolithique. Nou-

velles découvertes à Soignies. Note préliminaire sur les silex paléolithiques de la vallée du Nil. (Ibid., 1902-1903, xxi, extr., pp. 1-7.) M. Rutot holds that the implement called "pointe moustérienne" is no characteristic of any period, and what is termed "taille du silex" is most frequently only a result of its use. Describes stone weight (possibly originally a muller), of the Robenhaus period, near the river Haine. At Soignies a mammoth-tusk was found in the Hainaut quarry. The last note relates to Dr G. Schweinfurth's materials.

— Esquisse d'une comparaison des couches pliocènes et quaternaires de la Belgique avec celles du sud-est de l'Angleterre. (Bull. Soc. Belge de Géol., Bruxelles, 1903, xvii, 57-101.) Interesting comparative study, with table, of the Pliocene and Quaternary strata of Belgium and S. E. England. M. Rutot finds a place in his scheme for the "eoliths."

Schmidt (H.) Die spätneolithischen Ansiedelungen mit bemalter Keramik am oberen Laufe des Altlusses. (Z. f. Ethn., Berlin, 1904, xxxvi, 145-146.) Author agrees with Teutsch that the clay stamps with patterns found by the latter near Kronstadt were used for body-tattooing. The painted pottery is not, as Teutsch thought, a barbarous imitation of Mycenaean vase-painting (indeed the latter is later in time), but rather has to do with Ægean culture.

Schnippel (Hr) Prähistorische Bretchenweberei. (Ibid., 137-138, 1 fig.) Note on use of weaving-board by Russian peasant women of Suprasl near Bialystok (Grodno).

Schoener (Hr) Die Insel Gotland. (Globus, Brnschw., 1904, lxxxv, 112-115, 8 figs.) Describes briefly ruins, fortifications, etc. The name *Wisby* indicates the former existence there of a heathen place of sacrifice (*vi*).

Schoetensack (O.) Zur Nephritfrage. (Z. f. Ethn., Berlin, 1904, xxxvi, 141-143.) Brief description of three nephrite implements from a pile-dwelling in the lake of Zug. Their origin is probably from the glacial debris of the central Alps.

Tetzner (F.) Die Kroatien. (Globus, Brnschw., 1904, lxxxv, 21-26, 38-42, 12 figs.) Ethnological sketch: Culture, house and yard and related things (plans

are given), clothing and ornament, customs and usages (birth, marriage, death and burial, friendship, "Wahlschwester"), folklore and folk-literature, etc. The archbishop of Djakowo has been a sort of Mæcenæas. Belief in witches, the *mora* and the *vukodlak* or grave vampire is on the wane, but that in the *vilas* and *sudjenice* (Parcæ) seems to have taken on a new lease of life. Croatian folk-literature is rich in proverbs, legends, and songs.

Tobler (A.) Der Volkstanz im Appenzellerlande. (Schw. A. f. Volksk., Zürich, 1904, VIII, 1-24.) Historical and descriptive account, with musical notes, of the folk-dances of Appenzell—"the people are passionate dancers." The dance was often the subject of governmental restriction and even prohibition.

— (G.) Gedichte aus der Zeit des Berner Oberländer-Aufstandes des Jahres 1814. (Ibid., 37-47.) Gives texts, with explanatory notes of 5 historical songs from a MS. of 1815-1816, dealing with the insurrection of 1814.

Vollgraf (C. W.) De opgravingen te Argos. (Hand. v. d. Nederl. Anthr. Ver., Den Haag, 1904, I, 2-14.) Résumés results of excavations at Argos in 1902-1903. Complete study of this ancient and important place will reveal the nature and condition of a Hellenic city, as well as the development of Argive art.

Wenden (Die) in Sachsen. (Globus, Brnschw., 1904, LXXXV, 126-127.) Résumés the government statistics of 1900. In 1849 the Saxon Wends were 26 percent. of the total population, in 1900 only 16 percent. The German language and the schools are factors here. There are at present only 7 "pure Wend-speaking" villages in Saxony—28,727 have Wendish as their mother-tongue, and there are 18,282 bilinguals.

Wilke (Dr) Archäologische Parallelen aus dem Kaukasus und den unteren Donauländern. (Z. f. Ethn., Berlin, 1904, XXXVI, 39-104, 120 figs.) In this important monograph the author treats of the relations of the ancient culture of the Caucasus with that of the lower Danube region: Fibulæ, spirals, buttons, needles of various types, finger-rings, ear-rings, arm-rings and bands,

neck-rings, pendant ornaments of several sorts, bronze tubes, spiral tubes, *pin-cettes*, amber, weapons and implements, sickle-shaped saws, arrow-heads, spears, daggers and swords, ornamentation, symbols, *Email en champlévé*, plastic art, antimony, dolmens, craniology, etc. The author holds that these numerous and remarkable parallels are to be explained by immigration (of a people already acquainted with metal) from the Danube region to the north Caucasus.

Zindel-Kressig (A.) Reime und Redensarten aus Sargans. (Schw. A. f. Volksk., Zürich, 1904, VIII, 57-60.) Cites counting-out rhymes, dance-songs, lullabies, children's songs, calls for domestic animals, idiomatic expression, folk and children's sayings.

AFRICA

Atgier (H.) Les Maures d'Afrique. Origine ethnique du mot "Maure" et ses diverses significations successives. (Bull. Soc. d'Anthr. de Paris, 1903, 9^e s., IV, 619-623.) Discusses the name *Maure* ("Moor") and its derivatives and cognates in various European tongues. Derives it from Greek *Μαυρος* (*Μωρος*)—Mauritania having designated a land of blacks, just as Nigritia does now. The term, Moor was first applied to the pre-Berber population. See *Bloch*.

B. (H.) Aus dem Süden Deutsch-Südwest Afrikas. (Globus, Brnschw., 1904, LXXXV, 7-11, 5 figs.) Describes briefly Keetsmanshoop and its population.

Balfour (H.) "Thunderbolt" celts from Benin. (Man, Lond., 1903, 182-183, 3 figs.) Describes a bronze celt, imitative of stone celts, which are regarded as "thunder bolts," "lightning stones," etc. Also two little bronze models of celts, semi-conventional symbols of the real article. See *Duyser*.

Beddoes (H.) Hausa notes. (J. Afric. Soc. Lond., 1903, 451-453.) Replies to 25 queries regarding property-inheritance, funeral-customs, family, judges—"big men," axes, slavery, etc., by a Hausa interpreter.

Bent (Mrs M. V. A.) The monoliths of Aksum. (Rec. of Past, Wash., 1904, III, 35-42, 11 figs.) Describes these monoliths visited by Mr and Mrs Bent

in 1892-3. They are of religious purport and had sacrificial altars below them. Their style indicates Greek upon Sabæan art before our era. Aksum was of old a very sacred place.

Bertholon (*Dr*) and **Myres** (J. L.)

Note on the modern pot fabrics of Tunis. (Man, Lond., 1903, 86-88, 5 figs.) Describes briefly the various types of hand-made and wheel-made pottery. On the island of Gerba there were in 1902, chiefly in two villages, 129 potteries (formerly 144). The Kabyle type seems confined to Kabylia, the other regions of North Africa having each its local type of pottery.

Bloch (A.) Étymologie et définitions diverses du nom de Maure. (Bull. Soc. d'Anthr. de Paris, 1903, 7^e s., IV, 624-728.) Discusses Phenician, Greek, African, and Arab etymologies. Bloch favors deriving the name from Greek *Māvpos*, "black," the word having originally signified a negro. See *Atgier*.

Blyden (E. W.) West Africa before Europe. (J. Afric. Soc., Lond., 1903, 359-374.) Treats of the moral and religious questions connected with British West Africa. The development of Africa and the African must be "on educational and industrial lines, conducted 'in a scientific spirit.'" To make Mohammedans better Mohammedans, not to convert them, is best.

Boas (F.) What the negro has done in Africa. (Eth. Rec., N. Y., 1904, v, 104-109.) Treats of the negro's ancient and noteworthy skill in metallurgy, the legal trend of his mind, commercial ability, power of organization, power of assimilating foreign culture. The remarkable kingdoms of Ghana and Songhai are referred to; also the Lunda empire. The author concludes that the achievements of the negro in Africa show that the race is capable of social and political progress, and that in America it will produce, as it has done in Africa, its great men.

Brower (C. De W.) The beetle that influenced a nation. (Rec. of Past, Wash., 1904, III, 73-79, 2 figs.) Treats of the Egyptian scarab, whose use as a sacred emblem dates back to perhaps 5000 B. C. On them the earliest decorative art appears. They bear an immense variety of devices and inscriptions. They

were buried with the dead as emblems of life.

Chadwick (H.) The African Training Institute, Colwyn Bay. (J. Afric. Soc., Lond., 1903-4, 104-106, 1 pl.) Treats chiefly of the education of Charlie Stewart, an ex-slave, now a missionary.

Christy (C.) Sleeping sickness. (Ibid., 1903-4, 1-11, 4 pl.) Discusses nature and distribution of this disease, which, until 1891 was known only "in certain parts of West Africa, mainly on the Congo, and amongst African slaves shipped to the West Indies during the first half of last century." So far no European has contracted it, but tsetse fly may turn out to be the conveyer of the trypanosoma of "sleeping sickness."

Dalton (O. M.) Note on an unusually fine bronze figure from Benin. (Man, Lond., 1903, 185, 1 fig.) Describes bronze figure of a retainer, of fine workmanship.

David (J.) Ueber die Pygmäen am oberen Ituri. (Globus, Brnshwg., 1904, LXXXV, 117-119.) Describes briefly the pygmies of the Upper Ituri, — the author has been five months in the midst of the pygmy country, — Wambutti, Wabira, etc. Many of these pygmies have been "Bangwanized," or influenced by the semi-Arabized Bangwana (negro slaves). These "little Beduins of the woods" are much feared by their neighbors. These dwarfs use less ornament, embellishment and disbellishment, the more primitive they are. Their culture is the simplest. A Wambutti chief measured 1405 mm.

Dehérain (H.) Les Hereros. (R. gén. d. Sci., Paris, 1904, xv, 113.) Brief ethnographic notes on habitat, type, culture, habits, etc. The Hereros live on sour milk. Their culture bears everywhere the marks of the cattle-raiser, even their dances and funeral rites. An extreme individual has developed from pastoral life.

Dwyer (P. M.) On the thunderstones of Nigeria. (Man, Lond., 1903, 183-184.) Résumés religion of Shonga, the god of thunder and lightning and his wife Oya (the river Niger.) The *adura*, or thunderstones, which are objects of worship, are ancient ax-heads or celts, said to come from Shonga. Their actual provenance is unknown. See *Balfour*.

Engelhardt (Ph.) Eine Reise durch das Land der Mweleund Esum, Kamerun. (Globus, Brnschw., 1904, LXXXV, 1-6, 73-76, map, 9 figs.) Contains notes on the natives and chiefs of Mwele and Esum—dress, dwellings, slavery, etc. These negroes have a sort of telephone drum language.

F. (B.) Nord-Nigeria. (Ibid., 140-143, 8 figs.) Contains notes on the Fulas, their towns, etc.

Garstang (J.) Excavations at Beni-Hasan, 1902-3. (Man, Lond., 1903, 97-98, 129-130, 2 pl.) Gives brief account of tombs and contents belonging to a necropolis of the Middle Empire (2,000 B. C.)—in all 492 tombs were examined, largely those of officials and retainers of the princes buried in the rock tombs of the upper gallery. The boats from several of the tombs are interesting, also a "man with a hoe." A series of models from the tomb of a chief physician represents the whole process of brewing. This Beni-Hasan find is a valuable one. The tomb of Antef, a courtier, is particularly described.

Gates (E. A.) Soudanese dolls. (Ibid., 41-42, 3 figs.) Brief accounts of dolls (of Nile mud, native gum and sticks) from Khartum.

Gentz (Leut.) Die Mischlinge in Deutsch-Südwestafrika. (Globus, Brnschw., 1903, LXXXIV, 336-337, 1 fig.) Brief notes on "the Bastard-native," and other half-breeds—the former are descendants of Boers and Hottentot women. They often perpetuate only the bad qualities of both sides. They are very fond of music—a specimen melody is given.

— Beiträge zur Kenntnis der südwestafrikanische Völkerschaften, III. (Ibid., 1904, LXXXV, 80-82, 5 figs.) Treats of the Hereros—houses, weapons, musical instruments (bow in particular). Notes used by Hottentots of the mineral *bur-meester* as a medicament.

— Der Herero-Aufstand in Deutsch-Südwestafrika. (Ibid., 133-134, 2 figs.) The uprising was probably supported, if not stirred up, by the Ovambus.

Gibson (A. E. M.) Slavery in Western Africa. (J. Afric. Soc., Lond., 1903-4, 17-52.) General discussion of volun-

tary and enforced servitude in various parts of West Africa. Author thinks that "voluntary and hereditary slavery might well be permitted to continue." The social fabric of Africa is based on domestic slavery.

Hall (H. R.) Note on the early use of iron in Egypt. (Man, Lond., 1903, 147-149, 1 fig.) Shows that iron, as Petrie's recent discovery settles, was known to the Egyptians as early as the fourth dynasty (3700 B. C.) and after, though its use was by no means common till toward the end of the "new empire," its use becoming more or less general during the nineteenth dynasty. The oldest literary mention of iron, *ba-n-pet*, goes back to 1300 B. C.

— Caphtor and Casluhim. (Ibid., 162-164.) Author seeks to show that Egyptian *Keftar* is a Ptolemaic transcription of Hebrew *Caphtor*, the ancient equivalent being the *Keftiu* of the eighteenth dynasty, while the Ptolemaic *Kasluhet* may be a corruption of the ancient Egyptian equivalent of *Casluhim*.

Hobley (C. W.) Notes concerning the Eidoboro of Mau, British East Africa. (Ibid., 33-35.) Treats of type, family, food, hunting, fire-making, language—a vocabulary of some 100 words is given. By use of the Nandi language on the part of many natives their own tongue is on the way to extinction.

Hudson (A.) The missionary in West Africa. (J. Afric. Soc., Lond., 1903, 454-455.) Thinks Timne-Mendi rising of 1898 was intended to stamp out the missionary and all his works.

Johnson (H. H.) Presidential address. The work of the African Society. (Ibid., 349-358.) Treats generally of Africa and things African—diseases, races and languages, etc.

Joyce (T. A.) Note on a carved door and three fetish staves from northern Nigeria. (Man, Lond., 1903, 177-179, 1 pl., 2 figs.) Describes a carved wooden door (some of the figures are Europeans), the design of which resembles the castings from Benin; three carved wooden fetish staves, a chief's axe, etc. The door and staves are from the town of Akarré.

— On a ceremonial mask and dress from the Upper Zambesi, now in the British Museum. (Ibid., 75, 1 fig.) Describes

a *chizaluke* (fool) mask used by the Valovale in their boy-initiation ceremonies—it is supposed to be the dress of a resurrected spirit.

Karutz (A.) *Weitere afrikanische Hörnermasken.* (Int. A. f. Ethnogr., Leiden, 1903, xvi, 121–127, 1 pl., 1 fig.) Describes African horned masks from the Sankuru river (Congo State), from Kuango, Kongo, Kamerun, Loango coast, now in the museum at Lübeck. Dr Karutz finds in this new material confirmation of his theory of the origin of the horns of these masks from antelope horn trophies. The faces of the masks are human (negro) and afford no ground for animalistic views as to the origin of these masks.

Keller (I.) Knowledge and theories of astronomy on the part of the Isubu natives of the western slopes of the Cameroon mountains, in German West Africa. (J. Afric. Soc., Lond., 1903–4, 59–91, 2 pl.) Notes on beliefs, etc., concerning day-star, moon, etc. Translated from *Deutsche Kolonialzeitung* by Miss M. Huber. The drawings are by a native.

Klose (H.) *Industrie und Gewerbe in Togo.* (Globus, Brnschw., 1904, LXXXV, 70–73, 89–93.) Treats of iron-working (swords, spears, arrowheads, etc.), spinning and weaving, pottery, wood-work and carving, carpentry, leather-work and tanning, basketry, rope, soap and beer making, barbering, tailoring, shoemaking, etc. The Bassari and the Kabre are notable weaponsmiths; outliers of the Mohammedan Sudan are found also in Togo. Spinning is a house-industry of women, weaving belongs to the men. In Nkunya great pots are used for “granaries.” In wood-work appear the beginnings of sculpture. Women make soap out of palm-oil and banana-ashes.

Marokkanische (Das) Heer. (Ibid., 1903, LXXXIV, 337–339, 2 figs.) Gives briefly the composition of the Moroccan army.

Martin (E. F.) Notes on the ethnology of Nigeria. (Man, Lond., 1903, 82–86.) Brief notes on the Kukurukus, Igara, Lokoja (the commercial center of northern Nigeria) and its people, the canoe population (Kedda and Kokanda), the Hausa, the Fulah, etc. Except the Hausa the native of the Niger is “not a noted

trader.” The Fulahs are the ruling Mohammedan power in northern Nigeria. The Hausa is the great trader of the Sudan.

— Notes on some native objects from northern Nigeria. (Ibid., 150–151.) Describes briefly coat of mail, horse-collar, ostrich feather slippers (worn by chiefs), lamps, “poker work,” grass-work (hats, mats, baskets), etc.

Molinier (L.) *Croyances superstitieuses chez les Babemba.* (J. Afric. Soc., Lond., 1903–4, 74–82.) Treats of religious system (god, spirits, prayers, etc.), beliefs and practices relating to accidents, disease, death, witchcraft, poison-tests and ordeals for discovering guilt, auguries good and bad, diverse superstitions (lions, wer-lions, evil spirits, comets). All incidents of life are the work of the *mipashi*, or spirits.

Myres (J. L.) A Tunisian ghost-house. (Man, Lond., 1903, 57–58, 2 figs.) Describes a ghost-house at Enfida. The type is pre-Roman with subsequent Roman additions, Mohammedan modification into the cupola-crowned chapel of Arab Africa, etc. Modern Mohammedan custom has caused it to cease being the actual house of the dead. An excellent example of how “the dwellings of the dead recapitulate the characters of those of the living.”

Perregaux (W.) A few notes on Kwahu (Quahoe), a territory in the Gold Coast Colony, West Africa. (J. Afric. Soc., Lond., 1903, 444–450.) Historical account, according to chiefs, with popular version of events.

Plea (A) for the scientific study of the native laws and customs of South Africa. (Man, Lond., 1903, 70–74.) Memorial and correspondence between the Anthropological Institute and the Secretary for the Colonies on this matter.

Quilliam (A.) A chapter in the history of Sierra Leone. (Ibid., 1903–4, 83–99.) Author, who is a Mohammedan, discusses Protestant missionaries' relation to Islam in Sierra Leone, etc., the disabilities of its adherents, etc. Remedies are proposed.

Raum (J.) Ueber angebliche Götzen am Kilimandscharo, nebst Bemerkungen über die Religion der Wadschagga und die Bantuneger überhaupt. (Globus,

- Brnshwg., 1904, LXXXV, 101-105.) Author criticises Thomé's attribution of generally worshiped *idols* to the Wad-jaga, no East African Bantu people possessing such. The god-idea of the Bantu is the deified spirit of the primitive ancestor. The southern and eastern Bantu tribes have no priests, only shamans, sorcerers, rain-makers, prophets, whose power is all the greater. Bantu religion is half ancestor-cult, half witchcraft.
- Rogozinski** (S.) Characteristic features of the Bantu dialect "Bakwiri," used in the Cameroon mountains, compared with some other related dialects. (J. Afric. Soc., Lond., 1903, 400-415.) Translated by Miss A. Biggs. Based on three years' study *in loco*. Phonetics, singular and plural prefixes, alliteration, contraction, past tense, descriptive elements, compound words, onomatopœia, borrowed words, proper names, color words, reckoning of time, interjections, gestures, are considered.
- Soirées** (Les) littéraires des Babemba. (Ibid., 62-73.) Written by the French Fathers of the Awemba mission of N. E. Rhodesia. Gives French text of the adventures of "Rabbit" (rabbit [i. e. hare] and fox [jackal]; rabbit, elephant and hippopotamus; rabbit and lion; rabbit and two lions; rabbit and elephant hunters).
- Todd** (J. L.) Note on stone circles in Gambia. (Man, Lond., 1903, 164-166, 3 figs.) Describes circles at Kununko, Manna, Maka, etc. The present natives attribute them to "the olden people." The Mohammedan blacks sometimes use them as praying places, but often "have no compunction in planting their crops near and around them."
- Vivian** (W.) The missionary in West Africa. (J. Afric. Soc., Lond., 1903-4, 100-103.) Critique of article of Hudson (q. v.). The Mendi rising was due to the Protectorate and the hut-tax.
- Warner** (L. C.) A recent discovery in Egypt and the care of antiquities. (Rec. of Past, Wash., 1904, III, 116-117, 1 fig.) Note on a supposed statue of Sen-nofer, wife and child, perhaps 3,400 years old and of marked artistic value. The statue was found in connection with the restoration of the fallen columns of the Hypostyle Hall at Karnak.
- Watt** (J.) Notes on the Old Calabar district of southern Nigeria. (Man, Lond., 1903, 103-105.) Brief notes on farming, fishing, hunting, trade, houses, canoes, etc. The Efik are the chief people. Fresh fish, apparently, are not eaten, only dried. The tombs are often models of houses; some very elaborate. The dead bodies are thrown into the bush. The canoemen paddle to time set by a boy on a hollow piece of wood with two hardwood sticks.
- Werner** (Miss A.) Note on clicks, in the Bantu languages. (J. Afric. Soc., Lond., 1903, 416-424.) Lists and discusses click-words. Holds that "the clicks which occur in Xosa, in Zulu, and to a limited extent in Sesuto, have been borrowed from the Hottentots." Endeavors to discover in Mañanja the analogues to Zulu click-words. An "editorial note" appended to this article discusses the symbols in use in European dictionaries, etc., to represent clicks.

ASIA

Annandale (N.) Notes on the popular religion of the Patani Malays. (Man, Lond., 1903, 27-28.) Notes on the non-material elements in man according to native belief: *Nyawa* (life-breath), *semangat* (directing spirit), *ru* (what goes out of man when asleep), *badi* (wickedness or devilry in man), *jinn puteh* (Mahommed's parrots, — one in the liver of every Mahommedan, to prevent him being wicked). The highest type of magicians do not die, but "live on in the words and in the dreams of men."

— A magical ceremony for the cure of a sick person among the Malays of Upper Perak. (Ibid., 100-103, 1 fig.) Describes the treatment by a *bômor*, or "medicine man," of a girl sick through being eaten by a witch's familiar. The latter was ultimately tied to the roots of a Ficus tree.

Bartels (P.) Ueber ein Os præbasioccipitale, Sergi (Os basioticum, Albrecht) an einem Chinesenschädel. (Z. f. Ethn., Berlin, 1904, xxxvi, 147-152, 2 figs.) Description with cranial measurements of skull of young Chinese with os præbasioccipitale. References to literature of this rare phenomenon.

— Die Sojoten. (Globus, Brnshwg., 1904, LXXXV, 127.) Résumés a recent

account of D. A. Klemen. The Sojotes or Uranchai of the Upper Yenesei valley between the Tannuola and the Sajani mountains are Buddhists with underlying shamanism. The Russian trade relations began in the last quarter of the last century.

Duckworth (W. L. H.) Note on a skull labeled "Semang-Schädel ♂," "Bukit-Sapi," Upper Perak, 1902; now in the Museum of the Royal College of Surgeons. (Man, Lond., 1903, 34-37.) Detailed description with measurements (index 85). Probably an example of the brachycephalic negro type.

Englische (Die) Einfallspforte nach Tibet. Globus, Brnschw., 1904, LXXXV, 122-125, 6 figs.) The illustrations are of ethnologic interest.

Foy (W.) Ueber alte Bronzetrömmeln aus Südostasien. (Mitt. d. Anthr. Ges. in Wien, 1903, XXXIII, 390-409.) Discusses types of southeastern Asiatic bronze drums, with particular reference to F. Heger's two volume work *Alte Metalltrömmeln aus Südostasien* (Leipzig, 1902). Foy does not agree with Heger's classification and looks to the Kambuja-desa as the home of the oldest type. See *van Hoëvell, Schmelz, von Rothorn*.

Ghosal (Mrs J.) The Taj Mahal, India. (Rec. of Past, Wash., 1904, III, 47-49, 2 figs.) Brief general description of the "crown of the world," and wonder of Agra.

Gray (J.) Measurements of the coronation contingent. (Man, Lond., 1903, 65-70, 2 figs., tables.) Gives results of measurements (stature, length, and breadth of head) of 266 members of the Indian coronation contingent, representing races of the N. W. frontier, great plain (Aryan), Himalayan, eastern Deccan, western and central Deccan. The resemblance of the Himalayan (Gurka, etc.) and Tamil heads leads the author to think that the Aryan invasion was wedge-like. Influence of Aryan on Dravidian and vice versa is seen in head-form.

Hartland (E. S.) Two Japanese "Bokuto," or emblems of the medical profession. (Ibid., 81-82, 1 pl.) Describes briefly the *boku-to*, or wooden swords, which doctors as pacific gentlemen used to wear — are not common now.

Hughes-Buller (R.) Notes on some tribes of Baluchistan. (Ibid., 119.) The tribes mentioned are Afghans (whose old home is on the slopes of the Takht-e-Suleman), Baluch, Brahuis, Jats and Jäts (one camelmen, the other cultivators), Loris of two kinds, Méds, etc. The author observes that he has recently obtained "a copy of the book on which the religion of the Dakis or Zikris is founded."

Leder (H.) Ueber den Buddhismus in Tibet. (Stzgb. d. Anthr. Ges. in Wien, 1903, 95-98.) Treats of origin and development of Buddhism in Tibet, — nineteenth of all modern Buddhists have had their religion more or less shaped for them in Tibet, particularly by the monk Tsonkhapa (XVI. century). The spread of Buddhism in China is considered. There priesthood, temple and sculpture go back to Buddhistic influences.

Müller (F. W. K.) Ethnologische Objekte aus Japan. (Z. f. Ethn., Berlin, 1904, XXXVI, 144-145.) Lists, with brief descriptions, 26 objects (images, pottery, models of boats, ornaments, stone implements, etc.) presented to the Berlin Museum für Völkerkunde, and four others purchased.

Myres (J. L.) An archaic bronze tripod from southern Persia. (Man, Lond., 1903, 39-40, 1 fig.) Describes a specimen, "reminiscent of the bronze age technique," and post-Achæmenid in origin through bearing traces of pre-Achæmenid symbolism.

Oppert (G.) Buddha und die Frauen. (Globus, Brnschw., 1904, LXXXIV, 357-358.) Critical résumé of M. Schreiber's *Buddha und die Frauen* (Tübingen, 1903). In order to reach the dignity of a Buddha, woman, a lower being, must be born again as a man. Buddhism has a lower ideal of woman by far than the Old Testament.

Quick (R.) Diya-holmana, or Singhalese hydraulic scare crow. (Man, Lond., 1903, 136-137, 2 figs.) Describes briefly an ingenious and effective hydraulic noise-making scare crow from Kandy, Ceylon.

Read (C. H.) Note on a collection of gold objects found in Sarawak, in the possession of His Highness the Rajah of Sarawak. (Man, Lond., 1903, 4-6, 8 figs.) Describes briefly inscribed and uninscribed finger-rings, ear ornaments,

neck-chain, penannular rings, pendants, beads, etc. Most of these objects are of Javanese origin.

Redlich (R.) *Vom Drachen zu Babel*. (Globus, Brnschw., 1903, LXXXIV, 364-371, 384-388, 6 figs.) Treats of the Babylonian Zodiac with which is connected the ancient Greek astrology, the dragon and his eleven helpers, the pandemonium of hell, orient and occident, death and redemption. The dragon of Istarior is the primeval water snake Tiamat, and represents the changing year. its relation to Mithraism and Christianity is briefly discussed.

von Rosthorn (A.) *Ueber südchinesische Bronzepauken*. (Stzgb. d. Anthr. Ges. in Wien, 1903, 107-110.) Résumés the studies of Hsie Ch'i-k'un, who in his *Yü-hsi chin, shih-lüe* (1801), treated of the bronze kettle-drums of the province of Kwangsi of which he was governor. Kwangsi and Yunnan are to be looked upon (with de Groot) as the home of these drums. See *van Hoëvell* (Indonesia), *Foy* (Asia), *Schmeltz* (Indonesia).

White (G. E.) *The cavate dwellings of Cappadocia*. (Rec. of Past, Wash., 1904, III, 67-73, 7 figs.) These cavate dwellings "represent the Christian religion, the Greek language and the Byzantine government." Some may have been in their beginning primitive, but most of them seem to have been completed and occupied by the early monks of the orthodox Eastern Church. The frescoes represent Bible and other religious scenes. Many forms of the cross occur. The position of the thumb in figures making the sign of the cross also varies.

Winter (A. C.) *Die Mondmythe der Jakuten*. (Globus, Brnschw., 1903, LXXXIV, 383-384.) Gives, after Owtschinnikow, the (German) texts of two brief myths (one an amplification of the other) of the metamorphosis of an orphan maiden into the maiden in the moon from the Yakuts. Any one can see her with her shoulder-yoke and pails of water.

INDONESIA, AUSTRALASIA, POLY- NESIA, ETC.

Alsberg (M.) *Die ältesten Spuren des Menschen in Australien*. (Ibid., 1904, LXXXV, 108-112, 1 fig.) The author

discusses the Warrnambool stone with human (?) impress, the artefacts of Buninyong, the human teeth of the Wellington Caves (N. S. W.), etc., considering the last "indubitable evidence for the existence of man in Australia, either during the later Tertiary or during the transition between that period and the diluvium." The Warrnambool stone may also be genuine. Dr Alsberg also thinks possible the existence in the 17th century even of a dwarf race ("Mullas") in Australia.

Balfour (H.) On the method employed by the natives of N. W. Australia in the manufacture of glass spear-heads. (Man, Lond., 1903, 65, 1 pl.) Describes use of water-worn pebble and piece of bone in breaking off and flaking glass (from bottles, telegraph insulators, etc.) by Australian natives. There is a striking contrast between the simplicity of the tools and the effectiveness of the results.

Breitenstein (H.) *Die Malaiei auf Sumatra*. (Stzgb. d. Anthr. Ges. in Wien, 1903, 114-123.) Treats briefly of the Malays in general (physical characters, feelings and their expression, animism and Islam, clothing and ornament, *sirih*-chewing, weapons, dwellings) and in particular the Malays of Menangkabau, the Achinese, the Battak, the Lampongs, the Nias, Enganese, etc. The Menangkabau Malays call Alexander the Great, Iskander Dzul Karnaem, their progenitor. Under their official Islam lies the old heathen animism. The coast Achinese have mixed their blood much with the Dutch. Their metal art is noteworthy; also their oral poetry. The culture of the Battaks is relatively high. The Lampongs seem more kin to the Sandanese.

Codrington (R. H.) On the stability of unwritten languages. (Man, Lond., 1903, 25-26.) From comparison of the Spanish data of 1567 concerning the languages of the natives of the Solomon islands and the missionary data of 1863-1871, the author concludes that "so far, then, as a short vocabulary is a test, it is plain that the Solomon Islands' languages have not undergone much change in 300 years." The present distribution of the dialects confirms this view.

Doherty (D. H.) Paper on the conditions in the Philippines. (58th Congr., 2d Sess. Senate Doc. No. 170, pp. 1-

- 20.) Gives results of three months' travel and study in the Philippines. Treats of economic, education, religion, race, character, capability, aspirations, public morality, administration of law, political problem. Author concludes that, while the Filipino possesses faults and vices, "he averages up, if not as high as the Anglo-Saxon, at least as high as the majority of civilized races." Practically all the Filipinos desire independence, and a formal statement by the United States is needed.
- Edge-Partington** (J.) Notes on the weapons of the Dalleburia tribe, Queensland, lately presented to the British Museum by Mr Robert Christison. (Man, Lond., 1903, 37-38). Describes wooden clubs, spears, wommera, boomerangs, stone tomahawks and daggers. In close conflict "a black fought with a *bibboo* (stone dagger) in each hand with a reserve one between his teeth."
- Maori scroll-patterns. (Ibid., 40-41.) Résumés article by E. Tregear in the *Journal of the Polynesian Society*, vol. x., on the origin of these patterns from a lizard-form.
- Food trough from Rubiana, New Georgia. (Ibid., 161-162, 1 pl.) Describes carved wooden food trough from the head-hunters of the Rubiana lagoon. Used for cannibal feasts.
- A New Zealand flageolet. (Ibid., 186, 1 fig.) Describes briefly a *putorino*, or Maori wooden flute, now of rare occurrence.
- Finsch** (O.) Papua-Töpferei. Aus dem Wiegentalter der Keramik. (Globus, Brnschw., 1903, LXXXIV, 329-334, 5 figs.) Describes raw material, treatment, various stages of manufacture (water-pots, cooking vessels, etc.), firing, ornamentation (with bamboo stick), trade, at the emporiums of Port Moresby and Tschas in New Guinea. Pottery is here woman's work and the pottery trade demands peace for a time at least. The author holds that the prehistoric pottery of Europe was made by women.
- Hazen** (G. A. J.) Eine "wajangbeber" Vorstellung in Jogjakarta. (Int. A. f. Ethnogr., Leiden, 1903, xvii, 128-135, 2 pl.) Brief account of a representation, in September, 1902, at Jogjakarta, in Java, of the only *wajang beber*, or picture-play current in that region—the illustrations are photographic. The *wajang beber* was once well known over all Java, but for more than a century it has been subordinate to other *wajang*. In this distant corner of Jogjakarta the *wajang beber* has been preserved in an ancient and primitive form.
- van Hoëvell** (Baron G. W. W. C.) Mittellungen über die Kesseltrommel zu Bontobangun, Insel Saleyer. (Ibid., 155-157, 2 pl., 2 figs.) New description of the kettle-drum dug up on the island of Saleyer in 1861,—the surface has a 16-rayed not a 24-rayed star. These drums are probably of Annamese or south Chinese origin. See *Schmeltz*.
- Kerplus** (Dr) Ueber ein Australiergehirn nebst Bemerkungen über einige Negergehirn. (Oberst. Arbeiten, IX, 18 ff.) Description of brain of Australian aborigine (weight, est., 1368 gr.). Only departure from normal type of convolution in right occipital. Author thinks brain approaches simian type.
- Krämer** (A) Weschelbeziehungen ethnographischer und geographischer Forschung, nebst einigen Bemerkungen zur Kartographie der Südsee. (Globus, Brnschw., 1903, LXXXIV, 362-364.) Replies to criticisms of his recent work *Die Samoainseln*. Notes importance of knowledge of situations of native villages, their names (Stieler's atlas has many incorrect), tribal appellations, etc.
- Mathews** (R. H.) Das Kümblinggeri, eine Eingeborenen-sprache von Neu-Süd-Wales. (Mitt. d. Anthr. Ges. in Wien, 1903, xxxiii, 321-328.) Phonetics, grammatical sketch, vocabulary of 300 words. The Kümblinggeri possess important and imposing initiation ceremonies and a secret language in connection therewith.
- Language, organization and initiation ceremonies of the Kogai tribes, Queensland. (Z. f. Ethn., Berlin, 1904, xxxvi, 28-39.) Grammatical sketch, vocabulary of 335 words, with brief notes on mystic language taught novitiates in the bush, phratrics, and *bora* or puberty ceremony.
- Myres** (J. L.) On an ornament of unknown use and a quartzite knife from Moreton bay, Queensland. (Man, Lond., 1903, 33, 1 pl.) The ornament, probably a charm, consists of eight small skin bags, possibly *scrota* of animals.

Rascher (M.) Eine Reise quer durch die Gazelle-Halbinsel, Neupommern. (Globus, Brnschw., 1904, LXXXV, 136-140.) Contains notes on the south-eastern Baining, a people with a great *wanderlust*.

Reed (W. A.) The Negritos of the Philippines. (So. Wkmn., Hampton, 1904, XXIII, 272-279, 5 figs.) Brief account of names, physical characters, clothing and ornament, fire-making (by rubbing sticks, in less than a minute), weapons, food, agriculture (in Zambales), hunting, sickness, marriage (polygamy permitted), music and dancing. The number of Negritos is "probably 20,000," the most of whom are in Luzon. They do not bathe (it would "make them more susceptible to cold") and suffer from skin diseases. They smoke with the lighted end of the cigar in the mouth. Spirits are "appeased." Their morals are better than those of the Filipinos.

Schmeltz (J. D. E.) Einige vergleichende Bemerkungen über die Kesseltrommel von Saleyer. (Int. A. f. Ethnogr., Leiden, 1903, XVI, 158-161.) Discussion and comparison of Heger's, Ribbe's and van Hoëvell's accounts and descriptions, drawings, and plates of the Saleyer drum. Some points about the ornamentation, age, etc., of this relic are still doubtful. See *van Hoëvell*.

Seidel (H.) Palau und de Karolinen auf den deutschen Admiralitätskarten von 1903. (Globus, Brnschw., 1904, LXXXV, 11-15.) Critique of the latest German admiralty maps of the Pelew and Caroline islands.

Thilenius (G.) Dr A. Krämer's Werk "Die Samoa-Inseln." (Ibid., 53-59, 6 figs.) Résumés the ethnological contents (physical characters, clothing and ornament, birth, childhood, puberty, daily life, industries, cultivation, medicine, dwellings, boat-building, colors and dyes, song and dance, war, etc.) of Krämer's *Die Samoa-Inseln* (Stuttgart, 2 vols., 1902-1903), a very valuable and interesting work. The political constitution of Samoa, Dr Krämer thinks, is rather recent, *i. e.*, about 500 years old. A unity of Samoan mythology exists.

AMERICA

Ambrosetti (J. B.) Antigüedad del Nuevo Mundo. (Rev. de Der., Hist. y

Letr., Buenos Aires, 1903, extr., pp. 1-16.) Critique of Dr Latouche-Treville's article *L'Antiquité du Nouveau Monde L'Amérique avant Colomb*, published in the *Ancienne Revue des Revues*, vol. XLIV. Dr Ambrosetti résumés American ethnological and archeological investigations from 1836 to the present time to show the injustice of Dr Latouche-Treville's statements and his very limited knowledge of his subject.

— Cabeza humana preparada según el procedimiento de los Indios Jivaros, del Ecuador. (An. d. Mus. Nac. de Buenos Aires, 1903, IX, 519-523, 1 pl.) Describes the head of a *chino*, a Christian peon, not a trophy of war, but prepared by the Jivaros, after their ancient manner of preservation, for commercial purposes. The zeal of collectors had stimulated this traffic. In the Museo de la Plata there are two fine specimens of Indian heads treated in the Jivaro fashion.

Bandelier (A. F.) On the relative antiquity of ancient Peruvian burials. (Bull. Am. Mus. Nat. Hist., N. Y., 1904, XX, 217-226.) From documentary and archeological evidence, etc., the author shows that long after the coming of the Spaniards the Indians not only buried their dead, as often as they could, according to primitive custom, but exhumed and reburied in like manner those of their fellows who had been buried with Christian rites. As late as the middle of the seventeenth century the cloth over the bodies and the vessels buried with them were periodically renewed. Artificial deformation of skulls continued almost as long. Hence many burials that seem so are not really pre-conquistatorial, though the manner of burial is.

Baum (H. M.) Pending legislation for the protection of antiquities on the public domain. (Rec. of Past, Wash., 1904, III, 99-116, 143-154, 3 figs.) Gives copy of H. R. Bill 13349, 58th Congress, 2d session, with expressions of opinion from educational and scientific institutions, learned societies, etc. Also account of proceedings in Congress.

Breton (Adele C.) Some Mexican portrait clay figures. (Man, Lond., 1903, 130-131, 6 figs.) Describes mound near Etzatlán (Jalisco) and the clay figures and other objects found therein. These

portrait-figures seem to have been placed round a tumulus, "probably representing members of the deceased's household."

Bushnell (D. I.) The Cahokia and surrounding mound groups. (Papers Peab. Mus., Cambridge, 1904, III, 1-20, 5 pl., map, 7 figs.) Author's description and illustrations are intended to show the mounds as they were in pre-European times and as they are now. The Cahokia mound is "the largest prehistoric monument of the Mississippi valley." The mounds in Forest Park, St Louis, and a group near Long Lake, Illinois, also described. A catlinite pipe from a mound near Cahokia, obtained in 1879, is a very interesting specimen. The Cahokia and Tamaroa Indians inhabited part of this region, but it cannot be said that these mounds were their work.

Dorsey (G. A.) Traditions of the Osage. (Field Col. Mus., Anthr. Ser., Chicago, 1904, VII, 1-60.) Gives English texts (with abstracts) of forty animal tales, hero-legends and other stories, obtained by the author in 1901-1903 from the Osage of N. E. Oklahoma. The chief figures are buffalo, rabbit, wolf, skunk, raccoon, turtle, mountain-lion, grasshopper, etc. The boy-hero also appears. Other figures are the rolling head, the water baby, the old woman. The story of "the rabbit and the picture" is a variant of the "tar baby" type. In another tale a black man is being washed white.

Duty (The) of the United States government to investigate the ethnology and archeology of the aboriginal American races. (Rec. of Past, Wash., 1904, III, 19-28.) Treats of work of Bureau of American Ethnology, past and prospective, and the labors of Major Powell.

Fewkes (J. W.) A cluster of Arizona ruins which should be preserved. (Ibid., 3-10, 14 figs.) Describes the Pueblo ruins near the black falls on Little Colorado river, of Hopi origin. See *American Anthropologist*, N. S. vol. II, 1900.

Flom (G. F.) The gender of English loan-nouns in Norse dialects in America: a contribution to the study of the development of grammatical gender. (J. Engl. & Germ. Philol., Bloomington, Ind., 1903, V, repr., pp. 1-31.) Discusses theories of origin of grammatical gender

(author accepts the pronominal theory of Wheeler) and particularly the gender of 475 English loan-nouns in the Norse dialects as spoken and written in America, and the causes which have brought about the preponderance of masculines. Dr Flom thinks that the Jutish dialect of Danish and modern English illustrate the origin and method of denoting gender in the demonstrative pronoun alone.

Förstemann (E.) Ueber die Lage der Ahaus bei den Mayas. (Z. f. Ethn., Berlin, 1904, XXXVI, 138-141.) Agrees with Seler as to equivalence of Ahaus and Katun, but doubts whether such equivalence holds for all time and for the whole Maya region.

Gibbs (M.) Prehistoric hammers of Michigan. (Atl. Slope Nat., Narberth, Pa., 1903, I, 34.) Notes that "sledges," while common north of the 46th parallel, are absent from many sections of southern Michigan.

Hall (R. D.) Boys: Indian and White. (So. Wkmn., Hampton, 1903, XXIII, 269-272.) Indian boy is more tractable, fears authority and "outsiders" more, has stronger propensity to imitate, is a close observer, more susceptible to influences of his environment, has absolute confidence in those in authority (hence jokes are dangerous), does not so easily submit to control, has greater aversion to force, is rather wilful than obstinate, lacks determination, has much stronger imagination and less intellectual capacity, is fonder of narcotics, less given to secret vices, more gregarious.

Hamy (E. T.) Les voyages du naturaliste Ch. Alex. Lesueur dans l'Amérique du Nord, 1815-1837. (J. de la Soc. d. Amér. de Paris, 1904, V, 1-III, 17 pl., 14 figs.) This well-edited account, with bibliography, of Lesueur's travels contains notes on mounds at New Harmony (65-68), the bone-banks of the Wabash (74-76), etc.

Hauthal (Hr) Die Bedeutung der Funde in der Grypotheriumhöhle bei Ultima Esperanza (Südwestpatagonien) in anthropologischer Beziehung. (Z. f. Ethn., Berlin, 1904, XXXVI, 119-134.) Author describes the cave and his investigations, discusses the views of Nordenskiöld, Nehring, etc., and expresses the opinion that the deposit of excreta and the deposit containing human relics occurred

contemporaneously. All the data point, he thinks, to long-continued contemporaneous dwelling of man and the grypotherium in this cave—the animal in a semi-domesticated condition, perhaps. An interesting discussion followed this paper.

Hepner (H. E.) The Huichol Indians of Mexico. (So. Wknn., Hampton, 1904, xxiii, 280–286, 5 figs.) Based on Lumholtz's works. Notes on habitat, physical characters, dress and ornament, agriculture, "rain making," mythology, ceremonies, hunting.

Herrmann (W.) Auftreten des Mongolenflecks bei den Maya-Indianern. (Z. f. Ethn., Berlin, 1904, xxxvi, 137.) Brief notice of Starr's discovery. See *American Anthropologist*, 1903, N. S., v, 578.

von Ihering (H.) El hombre prehistórico del Brasil. (Historia, Buenos Aires, 1903, repr., pp. 1–12, 1 pl.) Treats of man of the caverns of Minas Gerais and of the *sambaquis*—of the physical anthropology of the mound-builders of the island of Marajó nothing is known. The crania of Lagôa Santa are like those of the modern Botocudos. The cranium of the *sambaqui* of Cidreira, which Koseritz described in 1874, belongs to the same race. Dr von Ihering holds that in southern Brazil, in prehistoric times, as today, both brachycephalic and dolichocephalic types were represented. In *The Anthropology of the State of S. Paulo, Brazil* (S. Paulo, 1904, pp. 22), written for the St. Louis Exposition, Dr von Ihering treats briefly of the existing tribes (Guaranis, Cayuás, Caingangs, Chavantes), historical traditions, archeology, etc. In the prehistoric period there "already existed in the south of Brazil, two families of Indians, whose descendants are even now found in the country." The author believes in the contemporaneity of man and the extinct mammals of Lagôa Santa.

Joyce (T. A.) On a silver vase from an ancient Peruvian burial ground, now in the British Museum. (Man, Lond., 1903, 99–100, 1 fig.) Brief description of human head vase from a Peruvian burial ground, "brought from the Pacific by Capt. Henry Byam-Martin, 1848." Squier mentions this type of vase and another specimen is in the Trocadero Museum, Paris.

— Two ancient stone masks from Mexico. (Ibid., 113–114, 1 pl.) Brief notes on a mask belonging to the Christy collection and another also in the British Museum. The first is probably from Oaxaca, the other from some Mixtec locality.

ten Kate (H.) Neueste Publikationen von R. Lehmann-Nitsche. (Globus, Brnschw., 1904, lxxxv, 96.) Résumés articles on *Tipos de cráneos y cráneos de razas* and *Hallazgos antropológicos de la caverna Markatsch Aiken*. See *American Anthropologist*, 1904, N. S., vi, 185–188.

Krebs (W.) Das Deutschtum in den Vereinigten Staaten von Nordamerika. (Ibid., 143–144.) Résumés a recent work by Professor Julius Goebel, on the Germans and German influence in the United States.

Kroeber (A. L.) The Arapaho. III. Ceremonial organization. (Bull. Am. Mus. Nat. Hist., N. Y., 1904, xviii, 151–230, 5 pl., 25 figs.) This valuable monograph describes, from personal observation, the *bâyooa'wu* of the Arapaho, which "consists of a form of the widely spread sun-dance and of a series of men's ceremonies graded by age, and a single but analogous ceremony for women." The sun dance and the age-ceremonies have fundamental differences as well as certain similarities of detail. Membership is limited only by age, and the basis of organization is tribal, not supernatural. The old war-life of the plains is reflected in these ceremonies.

Little (C. J.) The Chickasawba mound, Mississippi valley. (Rec. of Past, Wash., 1904, iii, 117–122, 4 figs.) Brief description of mound on Pemiscot bayou, Arkansas, and contents (graves, skeletons, pottery, images, pipes, pieces of shell, cooking vessels, water jars, etc.). No implements of war, except two buckhorn spearpoints, were discovered. Some of the objects have pictographs on them. The skulls are "extremely large," with flat frontal bones.

Lloyd (J. U.) When did the American mammoth and mastodon become extinct? (Ibid., 43–46.) Author was reared close to the celebrated Kentucky Big Bone Springs valley and argues for the credibility of the Indian legend "about that section of Kentucky, a short time

before the white man entered the land, a herd of those mighty beasts was to be found."

Mills (W. C.) Explorations of the Gartner mound and village site. (Ohio Arch. & Hist. Quart., 1904, XIII, repr. 65 pp., 70 figs.) Detailed account of the exploration of an important mound and village site in Ross county, Ohio, and the remains (skeletons, animal bones, refuse heaps of ashes and bivalves, stone and bone implements, shell and bone ornaments, pottery, etc.). Evidences of cremation and food-cooking are thought to be present. A good article. See *American Anthropologist*, 1904, N. S. VI, 341-342.

Muller (H. P. N.) The Mitla ruins and the Mexican natives. (Hand. v. d. Nederl. Anthr. Ver., Den Haag, 1904, I, 14-25, 3 figs.) Treats of the four groups of ruins, which the author attributes to the Mayas, "who have given the peculiar civilization by means of the Zapotecs to the Aztecs and the other Nahua tribes." The stone heads of serpents, animals, human beings, etc., are perhaps Nahuatl. Dr Muller was impressed by "the occurrence of strong Japanese and Egyptian types (physical)" in northern and central Mexico, and also by the resemblance of figures in drawings and sculptors of natives in the whole of Mexico to Buddha-ornaments in southern and eastern Asia.

Peabody (C.) Exploration of mounds, Coahoma county, Mississippi. (Papers Peab. Mus. Amer. Arch. and Eth., Cambridge, 1904, III, 23-63, 17 pl., tables.) Treats of Dorr mound, Edwards mound (158 burials), etc., objects found, — the human bones are considered by Dr W. C. Farabee on pp. 52-54. The skulls seem to resemble those from the burial mounds in the St Francis river region of Arkansas, especially in artificial deformation. Both full-length and "bundle" burials occurred. Some of the pottery decorations suggest Mycenæ and the animal forms are interesting. Chipped and polished stone implements, bone articles, beads of several sorts, etc., were found. The finding of the turquoise pendant in the Dorr mound suggests trade relations (through the white man in early times) with the Pueblos. The presence in the Edwards mound of beads of glass and brass, a

brass bell and other brass objects, indicate white contact. This is "a typical Indian mound of a later period placed within a typical village site." The surface finds are rich. The greater number of "bundle" burials are below "critical level," most of the pottery and manufactured articles above it. There is a paucity of worked shell. These mounds date probably from after 1541.

— Notes on Negro music. (So. Wknn., Hampton, 1904, XXXII, 305-309.) Reprinted from the *Journal of American Folk-Lore*.

Philippi (R. A.) Ueber die Nationalität der Südamerikaner, besonders der Chilenen. (Globus, Brnshwg., 1904, LXXXV, 126.) The northern part of Chile, during the Inca conquest, saw much intermingling of races. The handful of Spaniards who entered Chile with Almagro and Valdivia had but one woman with them. Among the officers of Valdivia was a German, named Lisperger. He married a cacique's daughter and it was said every family of prominence in Santiago had old Tala-gante's blood in its veins. This intermingling is still going on. Full blood Indians are becoming rarer and rarer and exist only in the interior.

Rotzell (W. E.) The smoking of red-willow bark by the American aborigines. (Atl. Slope Nat., Narberth, Pa., 1903, I, 34-35.) Cites evidence of J. A. Loring, J. R. Barton, and Dr R. W. Shufeldt, to show that American Indians (Crees, Stonies, Chippewa, Sioux) have smoked or do now smoke red-willow bark. See *American Anthropologist*, 1903, N. S., v., p. 170.

Simms (S. C.) Traditions of the Crows. (Field Col. Mus., Anthropol. Ser., 1903, II, 277-324.) Gives English versions of origin myth, 15 stories of "old man Coyote," 10 other legends (with abstracts of all), collected in 1902 from the Absahrokee Indians of Montana. The origin myth has the Algonquian diving episode. Many of the animal myths are of the Rocky Mountains cycle; some of considerable interest for the comparative folklorist. See *Am. Anthropologist*, this number, under Book Reviews.

Smith (H. I.) A costumed human figure from Tampico, Washington. (Bull. Am. Mus. Nat. Hist., N. Y., 1904, xx,

195-203, 3 pl., 3 figs.) Describes a remarkable object found in a child's grave, antedating the advent of the whites in this part of the country. The figure, carved on a piece of antler, presents in dress and ornamentation some resemblances to those of the Plains tribes as well as to paintings by Indians of the Yakima valley, antler fragments from Umatilla, a Dakota quill-flattener, etc.

— Shell-heaps of the Lower Fraser river, British Columbia. (Rec. of Past, Wash., 1904, III, 79-90, 5 figs.) Résumé from the author's monograph, *Shell-Heaps of the Lower Fraser River*, published by the American Museum of Natural History in 1903.

Spender (H. F.) The education of the Indians of Canada. (J. African. Soc., Lond., 1903, 425-432.) General dis-

cussion based on visit to Manitoba, with critique of Government policy. Advocates the "scattered home" system in place of the "barrack-schools," and state-control of all schools.

Voth (H. R.) The Oraíbi Oáqöl ceremony. (Field Col. Mus., Anthr. Ser., 1903, VI, 1-46, 28 pl.) Well illustrated account of the nine-day ceremony of the *Oáqöl*, one of the three women's fraternities of Oraibi, the youngest and largest religious order in that pueblo, and of the preliminary rites. The native texts of many songs are given. The *Oáqöl* is celebrated every odd year (the last in 1903). The first day is of unusual importance. Any worry, sorrow, or anger disqualifies a Hopi, as a rule, from participating in a ceremony, and contentions and quarrels interfere with its efficacy.